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THE
JEWISH CHRONICLE.


PUBLISHED UNDER THE DIRECTION
OF THE
AMERICAN SOCIETY

For Meliorating the Condition of the Jews.

Vol. I. No. 7.

JANUARY, 1845.

New Series.

 We may be allowed again to refer, and with some feeling of satisfaction, to the steady improvement in the appearance of THE JEWISH CHRONICLE. The present number is printed from entirely new type, procured expressly for our use.

PAPAL LAW REGARDING THE JEWS.

ACCORDING to promise, we commence the publication of the Papal Edict of 1775, on which "*The Voice of Israel*," to which we are indebted for the translation, observes as follows;—"It is the law which actually obtains in the Papal states. It has not been repealed, for no Papal law can be repealed; but neither has it been in any way neutralised or counteracted by subsequent legislations, which it might have been. It is the last utterance of the Papal mind on the subject of Israel. It is the armory from whence they seek and burnish old weapons for new persecutions, such as were attempted at Ancona last year, till public opinion defeated the endeavor. It is, whatever may be said of its non-enforcement in some few particulars, the law of the land."

Extract from the Edict of 1775.

AMONG the pastoral anxieties which occupy the mind of the Holiness of our Lord in the commencement of his pontificate, that has the first place, which tends to maintain a Catholic religion inviolate among the faithful, and on that account considering that to remove from them the peril of the injury which they may derive from too great familiarity with the Hebrews, the exact observance of the provisions taken by his glorious predecessors is absolutely necessary, and especially by Clement XII., of holy memory, by a special Edict, published in this Alma city of Rome, on the 2nd February, 1733, and by Benedict XIV., of holy memory, with a similar Edict, also published in this Alma city, the 17th September, 1751; has, having heard on this subject their Eminences the Cardinal Inquisitors General, commanded the fresh publication of the same Edict, in order that it may be punctually followed out in every part of the Pontifical states. In the first place, His Holiness, adhering to the second constitution of Innocent IV., which begins, "*Impia Judæorum*," orders and commands, that the Jews cannot, in any manner, keep in their possession,—neither read, buy, write, copy, translate, sell, give, exchange, or in any other manner whatever alienate, under any pretext, title or col-

or, any book, or impious manuscripts, whether Talmudic, or heretofore condemned, superstitious, cabalistic, or containing errors against the Holy Scriptures, or Old Testament; or otherwise any injurious operation, impiety, or blasphemies against the holy mysteries of the Christian faith, especially of the most Holy Trinity, of our Lord Jesus Christ, of Mary the eternal Virgin, or of the Saints; nor any other book of those prohibited by Julius III., of holy memory, in the twenty-fourth constitution, which begins "Cum sicut," of the date of 29th May, 1554, and by Clement VIII., in his constitution, "Cum Hebræorum," brought out 28th February, 1593, or in other constitutions or Apostolic decrees; whether such book be written in the Hebrew or any other language, under pain of the loss of such books, the confiscation of goods, and other corporal punishments, according to discretion, in case of every such offence, according to the tenor of the decree of the sacred assembly of the Inquisition, published on the 12th September, 1553: and His Holiness further includes in these penalties, those Rabbis and agents of the Jews, who retain such works in their libraries, or in any other places, whether for public or private use.

2. That no Jew or Jews shall venture to announce, explain, or teach the errors of such books, whether in private or public, within or without schools, to any person or persons, whether Christian, Jew, or any other religion whatsoever, under the same penalties as aforesaid.

3. That no printer, bookseller, or Christian merchant, neither any other person, of whatever condition, rank, or station, may assist, by deed or word, any Jew to obtain such books; neither to cause them to be written, printed, brought, or translated for them; nor to obtain for them the permission either to possess or to read them, not only under the equal punishment of the loss of the books, the confiscation of their goods, and other most severe corporal punishments, in conformity with the above

cited decree of the sacred assembly of the Holy Inquisition, published the 12th September, 1553; but also under pain of excommunication reserved to the Holy Pontiff, to be incurred immediately on the commission of the offence, without further notice.

4. That the Jews may not buy or receive any book, whether in the Hebrew tongue, nor translated from the Hebrew into any other language, whether brought by Jews themselves, or by Christians, or sent by or through other means, unless first it have been examined in Rome by the Chief Examiner of the sacred Apostolic Palace, and in other places or cities of the state, by the bishops or local inquisitors, in order that they may recognise, whether in the spirit of the present ordinances, or the above named Apostolic constitution, they may be permitted to receive or to retain them,—all which, under the penalty of 100 scudi, and six years' imprisonment, in every case of disobedience, and finding any book containing any thing contrary to the above-mentioned Apostolic rules and decrees, and in particular to the above-mentioned bull of Clement VIII., such book shall not be returned to the Jews, but transmitted to the tribunal of the Holy Inquisition, as shall also be done in all cases of any book whatsoever prohibited to the Jews.

5. That the Jews may neither take out nor introduce into the Dogana, any books without the license of the Chief Examiner of the Holy Palace for the city of Rome, or of the bishops or local inquisitors in other places or cities of the Pontifical state, under penalty of the seizure of such books, 100 scudi, and six years' imprisonment; to which penalties shall also be exposed all Christian custom-house officers, who permit such books to be introduced or withdrawn, and all others whomsoever who assist in word or deed.

6. It should be incumbent on the Chief Examiner of the Holy Palace, and all such bishops and inquisitors aforesaid, to use every attention and

diligence to prevent any book expected by a Jew to be so introduced or extracted, especially if in the Hebrew language, without their express license, and to visit all custom-houses or conveyances, by which books may be brought into the ports.

7. It is prohibited to any Christian, and particularly to custom-house officers, couriers, postmasters, vetturini, or conductors of any sort, whether by sea or land, to consign any book to a Jew, without the above-named license of the Chief Examiner of the Holy Palace for the city of Rome, or out of Rome, of the respective bishops or local inquisitors, who are empowered to grant it, when they have received notice and information concerning such book, under pain of excommunication, reserved, as before-mentioned, and incurred *ipso facto*, and under other pecuniary and corporal penalties, at discretion, to which it is understood they also expose themselves for whom books were directed.

8. In the spirit of the above-named bull of Clement VIII., it is forbidden and prohibited to any person whatsoever, of whatsoever rank, state, or condition, as referred to in the said bull, and expressly intended in the present, to grant any indulgence, license, or facility, contrary to the tenor of the said bull; and in case that such should have been already granted, all such are declared void, and of no value, so fully that the Jews are liable to all penalties, as if no such facility had ever been granted or obtained.

9. That the Jews neither make, nor concoct, nor teach witchcraft, incantations, omens, sorcery, or other acts, denoting superstitions, by which they may become aware of hidden affairs or of futurity, whether referring to Christians or Jews, under pain of paying 100 scudi, of scourging, and of the galleys for life, according to the circumstances of the offence, in conformity to the ordinance in the 70th Constitution of Gregory XIII. of holy memory, beginning "Antiqua Judæorum;"—and Christians will incur the same

penalties who shall learn from the Jews the above-named superstitious acts, or who shall foolishly seek to know from them hidden or future events.

10. It is forbidden any Christian silversmith to make for the use of the Jews any amulets or charms that the Jews are used to put on their children to preserve them from the injury of witchcraft or other sorcery, especially such as bear the figure of an almond or nut-tree, or on which is engraved on the one side Solomon's knot and on the other the seven-branched candlestick, or other similar vain hieroglyphics, because such bearing a superstitious meaning with the Jews, it is not fitting that Christian workmen should in any way be parties to the same, and any such workman shall incur the penalty of 25 scudi.

11. That the Jews also, agreeable to the decrees of the 8th and 23rd of October, 1625, may not place, or cause to be placed, on their sepulchres any stone or inscription whatever; and therefore it is prohibited to any one for the future, to grant any license to erect any such stones or inscriptions under pain of the demolition of the sepulchre, the penalty of 100 scudi, imprisonment of the parties offending, and other greater punishments at will.

12. That the Jews are not to use any rite, ceremony, or pomp, in their funerals, and especially that they abstain from singing psalms, carrying torches or lights through the streets, under penalty of 100 scudi, seizure of the torches, and other corporal punishments, at will; to all which the parties concerned, and all the nearest relatives of the dead shall be liable; but it shall be permitted to them to use rites and funeral ceremonies, and light lamps in their synagogue and in their cemetery, provided always that there be not present in either place any Christian of whatever sex, age, or condition, in which case they will again become liable to the above-named penalties, whether engaged in the ceremony themselves, or as other Jews permitting the presence of

Christians; as also the Christians themselves who are so present.

13. That according to the tenor of what is already prescribed in the civil law—Leg. fin. Cod. de Judæis; also in the canon law, chap. Judæi 3, consultit 7 de Judæis, and Saracenis; and in the constitutions of Paul IV. of holy memory,—cum nimis; three of Pius V.—Romanus Pontifex; six of Clement VIII.—Cæsa et obdurata; nine besides those that are frequently held by the Jews with the necessary permission; the synagogues may not be increased within the Ghettos, nor are the Jews permitted to embellish or to enlarge them in any way, much less to hold any out of the actual Ghettos, under a penalty of 100 scudi, imprisonment, and other most severe laws.

14. It is not permitted to any Jew of whichever sex, or whatever state or condition, to go or to approach within the space of *thirty canne* (*sixty yards*) the houses of the Catechumen, or the monastery of the most Holy Annunciation in Rome, neither in person nor by any third person, under a penalty of 300 scudi, the galleys, and other corporal punishments, at discretion.

15. It is not permitted to any Jew, under whatsoever pretext, to keep in his own house, habitation, or shop, any Neophyte or Catechumen of whichever sex, although related to them by the closest ties of relationship; much less are they permitted to eat, drink, or sleep with any of them, neither within or without the Ghettos, or in any other place, nor to work with any of them, nor remain with them as workmen; neither to resort there nor to converse there on any occasion whatsoever, under a penalty of 50 scudi, and three lashes with the cord in public.

16. In case of the Jews, by words, promises, or by any other manner, whether directly or indirectly, by themselves, or through others persuading or even tempting the Neophytes, or Catechumens, or any other person whatsoever, to Judaize, they shall immediately incur the penalty of imprisonment, confiscation of

their goods, and other penalties, according to the Apostolic Constitution of Clement IV., the fourteenth; of Gregory X., the third; of Nicholas IV., the fourth, all of which begin, *Turbato corde*; and of Gregory XI., *Admodum*, the second.

17. If any Jew, of whichever sex, shall dare to dissuade or to impede in any manner whatever, the conversion of any Jew or Catechumen to the Holy Faith, or even to make him defer it for the shortest possible time, they immediately incur the penalty of the galleys, the confiscation of their goods, and other discretionary punishments, according to what is prescribed in the above-mentioned Constitutions of Clement IV., Gregory X., and Nicholas IV., which all begin *Turbato corde*; with the express declaration that all who help, aid, or abet, or counsel, become equally liable to the same penalties. The Jew women instead of the galleys shall undergo the penalty of the lash and of exile, and other heavier punishment at discretion, according to the circumstances of the crime.

18. The agents of the Jews shall be warned to hold the above orders more particularly in mind, and to be especially watchful that no Hebrew Catechumen, of either sex, may be carried off, hidden, or perverted, who has shown, shows, or may be about to show, willingness or inclination to become a Christian; as also no Jew should be carried off or hid who is about to remove himself to the house of the Catechumens, according to the tenor of the Pontifical decrees, especially that of Benedict XIII. of holy memory, of the 16th of August, 1724, not even under the pretext that the consent of the parents or relatives is not given; and in case of any of the events above mentioned, the agents are bound to bring or lead them back, otherwise they will themselves be considered guilty until the restoration of the party so hid, carried off, or turned aside, and shall further incur pecuniary penalties, imprisonment, or others most severe, according to discretion.

19. When any Jew is offered to

the Church for baptism, the Jews must not molest or injure in any manner either the offerer or the offered, particularly whilst they remain in the Ghetto, under the heaviest pecuniary penalties, or corporal, at discretion; and it must be the business of Monsignor, the Governor of Rome, and out of it, that of the Bishops or local Inquisitors, as soon as they shall receive intelligence of the same, or even of some probable conjecture of such impediment, to arrange with the greatest celerity that both offerer and offered remain no longer near the Jews.

20. That in the execution of the Bull of P^op^ol IV., beginning *Cum nimis*, renewed by Pius V. in the Constitution—*Romanus Pontifex*, given in Rome, 20th May, 1566, the Jews of both sexes should bear the mark of a yellow color, by which they may be distinguished from others; and it must be worn at all times and in all places, as well within as without the Ghettos, and as much within Rome as without the walls; that is, the men must wear it strongly sewn upon the hat both above and beneath the brim, without any covering or veil, unless it happen to be of the same color; and the women must wear it openly upon the head, without putting any handkerchief over it, or any thing else by which it may be hid, under the penalty, from both men and women, of 50 scudi for each offence, and other punishments at will; and for the same reason the Jews are commanded, under like penalties, to carry no hat but their own with the yellow badge, excepting hats for sale, which they must carry open in their hands and not on their heads. Nevertheless, the Jews are permitted, both men and women, to go without the appointed badge when actually on a journey, provided always that they never remain beyond a day in any place, as staying beyond such appointed time they must understand that they are obliged to wear it under the penalties above mentioned.

21. And be it known by the special command of our Lord, that for the future no regard shall be had to

any excuse from any tribunal or person of any dignity, rank, office, or pre-eminence whatsoever, whether President, even of Avignon, Bishop, Majordomo of the Holy Apostolic Palace, Cardinal Legate, Chamberlain of the Holy Church, by which a conformity to the will of the above named bull of Paul IV. has been given up or shall be conceded to the Hebrews, under penalty of the nullity of such license; and moreover the Hebrews shall be subjected to all the penalties, as if it had never been obtained; and if any inferior minister presumes to grant such permissions not to wear the badge, even by word of mouth, he shall be punished at discretion, and stand immediately deprived of his office or employment, with a prohibition to the executive officer to attend to such permissions, under the penalty imposed upon culprits.

22. Hebrews may not distribute, give, deliver, or sell meat of any sort to Christians, whether killed or caused to be killed by them, under a penalty of 100 scudi, or imprisonment at will; and on the other hand, Christians may neither buy nor receive such meat, under a penalty of 20 scudi or imprisonment equally at will.

23. In the same manner, Hebrews may not deliver, give, or sell to Christians bread without leaven, commonly called the unleavened bread, under a penalty of 50 scudi; and on the other hand, the Christians may not receive such, under a like penalty.

24. It having become known that the Jews do not content themselves with buying from Christians sufficient milk for their own use or service, but buy it in much greater quantities than needed, in order to select and make a traffic and merchandise of it with Christians, it is therefore prohibited to the Hebrews, under the same penalties, to buy more milk than that which is necessary for their individual use, and to give, sell, or alienate it in any manner whatever to Christians, whether it be turned into curd, or in any other sort of milk food; as also it is forbidden, under like penalties, for the Christian to receive such.

25. It is not permitted to the Hebrews in any manner to receive, buy, sell, or contract for, under any color or pretext whatever, whether by themselves or by the instrumentality of others, Agnus Dei, relics of saints, (whether with or without ornament,) as also crosses, chalices, pictures, figures or images of our Lord Jesus Christ, of the most blessed Virgin, or of the saints, nor offices, breviaries, missals, altar covers or furniture, or any other thing pertaining to the Divine worship; and also books, although profane, in which there may be sacred figures, although the said things may be torn or broken, or they may wish to use them only to burn; or to take away any gold or silver, under a penalty of 200 scudi and the galleys; and the Christians who shall have sold any of the above-named articles to the Hebrews, shall incur the penalty of 200 scudi only.

“ANASTASIS.” BY PROF. BUSH.

(Continued from page 131.)

THERE was great danger, our author seems to have thought, lest the eyes of his readers should be dazzled, if not put out, by the excessive splendor of the revelations now to be unfolded. So, by way of preparing them for disclosures in biblical science, equivalent to what in geography would be “the discovery of a third continent of equal dimensions with the eastern or western,” (p. 16,) he deems it necessary to descant, for the space of seventeen pages, on “*The Knowledge of Revelation Progressive*”—a fact, we are told, which “flows by natural sequence from the general and universally admitted truth, that the human race is progressive, not merely in physical continuity, but in mental development;”—(p. 13.)

It is always unpleasant, and for the most part, hazardous, to call in question what is “universally admitted,” whether the thing itself be true or false. It is some relief to us, therefore, to know that this doctrine about human progress, which is as great a favorite with the learned Professor, as we have known it to be with sundry soaring Sophomores—and no wonder, for it is essential to his whole system, and on that account requires special notice—does *not* command the unanimous assent which he supposes. There are very many, we venture to assure him, who do not believe that there is one particle of truth in it. They regard it as not merely a baseless assumption, but as flying in the face at once of history and of prophecy. They may, indeed, be willing, as we ourselves are, to be called *Optimists*, and of the most decided type; but in a sense somewhat peculiar. We believe in “the perfecting of the saints, and in the edifying of the body of Christ;” yea, “according to His promise, we look for new heavens and a new earth, wherein dwell ethrighteousness.” But that is all; and it is enough for us. We do not believe in the continuous progress of “our collective humanity.” We have no faith whatever in the “mental development” of the heathen myriads “sitting in darkness, and in the region of the shadow of death.” We have even serious doubts whether, in this respect, the modern Greeks, for example—a people against whom the missionaries of a pure gospel have so recently shaken off the dust of their feet as a testimony against them—are greatly ahead of their forefathers, the men before whom Demosthenes thundered, and Soph-

ocles sang. Our conviction is strong, that, as in the days of Paul, so now, "the carnal mind is enmity against God," and that, *just for that reason*, no matter what may be the "immense discoveries" of "a sound and strict philosophy," "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." In other words, we are far from being persuaded, that the Ethiopian has as yet made any very encouraging progress towards changing his skin, or the leopard his spots; but that poor, blinded, vaunting human nature, on the contrary, remains to this day exactly what it was, when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

The history of the race, accordingly, is a record of experiments--experiments made by the divine philanthropy on human ignorance, and corruption, and thus far made with one invariable result. Except in the lives of individual saints, and in the silent, but ceaseless, advance towards its glorious accomplishment of that eternal plan, according to which God now, and in every age, gathers out of the world His own Church, redeemed by His own blood, not another example can be produced of this "going on unto perfection." But alas! alas! how numerous, how familiar, how fatal, are the examples of *the opposite tendency!* Nay, we will even add, that, so long as the heart of man continues what He, who "knew all men," declares it to be, not only in itself "deceitful above all things, and desperately wicked," but the willing bond-slave of "prin-

cialities and powers, and spiritual wickedness in high places," to expect any different result, without an express divine guarantee to that effect, would be every whit as unphilosophical, as now, with the Bible in our hands, it is utterly unscriptural.

Let it be observed, that in these remarks we are not speaking about arts and sciences, or the comforts and luxuries of civilization; although even here it is curious enough, that the mechanics of Egypt, before the era of the Pharaohs, were familiar with processes, which to this day remain a wonder and an enigma to modern philosophy. What we insist upon is, that steamboats and railroads, daguerreotypes and electrical telegraphs, phrenology, and mesmerism itself, are no test of the progress of a people in *religious* science, or of their superior ability "to penetrate the central abysses of revelation;" (p. 31.) Nor would it be more safe to reason from the increasing brightness of the divine dispensations to a corresponding growth in the spiritual life of men. The annals of the Church herself teach no lesson so impressively, or with a force of evidence that so rapidly and fearfully accumulates, with each successive development of God's grace, as the perversity of the creature in turning that grace into licentiousness. Says even an Edinburgh Reviewer, No. 156—"The history of religion, in short, is but a series of divine revelations, each in its turn defaced and corrupted by the inveterate repugnance of mankind for the pure and rational worship of a spiritual being."

The truth is, it requires no Hebrew, and just as little Greek, but rather that a plain man study his plain Bible, to

see that of *every preceding dispensation the last days were the worst*. And if the reader will have the goodness to refer to the few following texts, selected from a multitude of others, he may find cause to fear, that the dispensation, under which we live, will be no exception to the rule, and that "Doctor Martin," after all, came probably as near the mark, as those who keep *their* courage up by crying "Peace, Peace," when, in the midst of his victorious struggles, the lion-hearted Reformer was heard to exclaim—"I believe it will come to pass, that the greater and clearer the light of the gospel is, the more wicked the world will be :"—Mat. xxiv. 37-39; xxv. 1-5; Luke xviii. 8; 2 Tim. iii. 1-9, 13; 2 Pet. ii. and iii. 3, 4; 1 John ii. 18; Jude 4-19; Rev. vi. 9-17; xiv. 14-20; xvi. 12-21. And in this connection it is painfully instructive, and deeply humbling, to reflect, that after all the bitter experience of the evil of sin that the ungodly nations have had—an experience which Scripture tells us is yet to be terribly augmented before the introduction of the latter-day glory—the peace and purity, the truth and righteousness, of even that day, bright as it is to the eye of Hope, and as we trust, very near its dawn, are destined to endure a disastrous, though brief, eclipse, from the last fierce irruption of all the powers of darkness, before their final and everlasting destruction in the fiery vengeance of the Lord. Then, indeed, will be furnished a demonstration that will not need to be repeated, that "verily every man at his best estate is altogether vanity."

We cannot therefore, and we would not if we could, disguise our uneasiness — our sorrow — when pious,

learned, and eloquent men condescend to talk about human reason, and its wonderful doings, or about "the very spirit of the age" (p. 22,) as something so formidable to old-fashioned believers, in the style of which our worthy friend is really too fond, and which had far better be left to the more juvenile of our Debating Societies, or to the hopeful, tender youth, panting in the ardor of his first aspirations after a little, be it ever so little, transcendental fame. To our dull taste, it does not savor the things that be of God. Most assuredly it is very unlike Paul. Nor can we consent to discard, as antiquated and obsolete, the stern warnings of that Apostle against "the wisdom of this world, which is foolishness with God"—"oppositions of science, falsely so called"—that "philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," which was one of the earliest sources of corruption in the Church of God, and threatens to be the last.

No one doubts, that our Institutes and Royal Societies can tell us some marvellous, and many very curious, things. But when we come to compare the "great swelling words of vanity," in which they are often extolled by men, who never heard one half of them—(making our calculation as generous as possible)—and could not understand them if they did, with the humility, shall we again say of a Paul?—poor man! *he* has fallen rather behind "the age," and, as we shall soon see, knew but little of "absolute truth"—well then, say, of a NEWTON, wandering, in the simplicity of meekness and wonder, a little child, along the shores of an unfathomed sea, and picking up here

a bright pebble, and there a pretty shell,—ah! still we discern the difference at once, and have no trouble in determining, which of the two spectacles is the more venerable and lovely. Whereas now-a-days one has but to lift up his eyes, and lo!—there are very few children, indeed, to be seen, but—whole troops of Polyphemes on a small scale, as blind as their sire, and more reckless than he, rushing, bellowing, plunging, and thinking surely to

“ford the deep Ionian main.”

And so again, who denies that reason was once a glorious gift of God; and that still, enfeebled and darkened by sin as it now is, no dictate of reason, duly enlightened, can possibly conflict with any one saying of its Great Author? But when God, in his rich mercy to the sons of men, vouchsafes us a special revelation of himself—and such a revelation! even “the light of the knowledge of his glory, in the face of Jesus Christ”—for a minister of Christ, of Him who came expressly to “show us the Father,” to tell us now in an approving warning tone, that “men will compare the averments of that revelation with what they know of its author from other sources—from his works, from his providence, from the inward promptings of their own mind,” (p. 22) is, we hesitate not a moment in asserting, to use language scarcely befitting his high functions.

We are aware that with that fortunate, or it may be dexterous, inconsistency, which we shall find frequently enables our author to say a great deal on one side of a question, and then, to make all go smooth, a little on the other, he admits in *one* place, that “even at this period of

the world man has arrived but at the threshold of the august temple of Truth.” Now, it is sufficiently strange, that such a “progressive” creature has got no further than that after 6000 years’ sore travel. But would it not be far more strange, if, when the God of the temple speaks from the innermost shrine, our poor foolish pilgrim should insist, before he will believe one word that is uttered, on “comparing the averments with what he knows”—(*or thinks he knows*)—“of its author from other sources?”—“He is now in the scene of his pupilage”—adds the Professor—“in the lowest forms of that school, in which he has been set to learn the lessons of the universe;” and this, too, is exceedingly well said. We only ask permission to suggest to the young gentleman, that he is likely to get along quite as well with his alphabet, if, when the teacher in his kind zeal, and at some spare hour, tries to let him understand—a hard job, no doubt—a few things about the solar system, he do not straightway get up an argument, “rational and exegetical,” by way of convincing the teacher, that he *cannot* mean what he says—oh! no, he *must* mean something quite different. And yet it does appear to us, that it is on precisely such a principle of procedure as this—we are far from saying that it is in no better spirit—that the volume before us is constructed. Had any other man than Prof. B. written it, we should have felt ourselves in imminent danger of whispering in the ear of our friend and fellow-student, as we glanced along the bench, “See, there is ‘a child’ (1 Cor. xiii.) who is impatient of his childhood—anxious, far too anxious, to ‘put away child-

ish things,' and 'become a man' before the time."

We are, indeed, free to confess, that there *are* "many things connected with this mediatorial scheme; many things in its sanctions, many things in its typical shadows, many things in its predicted issues," (p. 16,) the prevailing opinions respecting which do not yield us much satisfaction. But then neither do we expect, whatever additional light may now be shed on them, that either we, or our brethren, shall attain to perfectly clear and consistent views on these and many other topics, until "that which is perfect is come, and that which is in part, is done away. For we know in part, and we prophesy in part. Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Yes, blessed be God! the weary pilgrim, who has stood and watched so long by the temple-gate, shall soon be admitted into the pavilion of His presence—the holiest of all. There, in the light of God, he shall see light; and, as he rises higher and still higher in the knowledge of the heavenly mysteries, stretching an eager, but humble and reverent gaze ever onward as he advances, God's wise and mighty angels, and all saints, shall be his fellow-students, and the Spirit of God his Teacher.

Frequent reference is made to the discoveries of Geology and Astronomy, in illustration of the important service which may yet be rendered by science to the cause of biblical interpretation. But it should have been considered, in the *first* place, that, while Scripture was not given to teach us natural philosophy, one of its most blessed and peculiar aims

was to "bring life and immortality"—the future eternal condition of man—"to light;" whereas, if we suppose for one moment, that our author's views may possibly contain some small measure of truth, the language of inspiration seems to have been selected with infinite skill, so as to involve the whole subject in Egyptian *darkness*.

For, *secondly*, what have we learned, in our study of the word of God, from the sciences mentioned above? Why, that the first verse of Genesis must be regarded as an independent announcement of the original act of creating power, and the rest of that chapter as detailing the steps of the divine process, by which the earth, that now is, was gradually prepared, in the space of six days of longer or shorter duration, for the habitation of the human race. But let it be observed, that in all this there is no principle of interpretation introduced, no *usus loquendi* even, that was not already perfectly familiar to every one.

And just so in the other case;—we by no means contend that Joshua, with all his valor, was much of an astronomer, and are willing to concede to Prof. B., that, had "the son of Nun" only taken time upon that occasion to make himself acquainted with philosophical proprieties, and "an unexceptionable mode of diction," he *might* have addressed himself to the Earth, in preference to the "Sun upon Gibeon," and the "Moon in the valley of Ajalon;" Josh. x. 12. But would Prof. B. himself do so in similar circumstances? or even sitting speculatively in his arm-chair, surrounded only by battalions of *books*? We confess that we have so much more faith in our friend's taste

and fancy, than in his philosophy and logic, that we will answer the question for him—Not he; he talks, we venture to say, of the sun's rising and going down, precisely as if he had never heard either of Copernicus or Galileo.

There is, therefore, absolutely nothing in these examples, triumphantly as they are often cited, to reconcile us to an alleged scientific necessity for reading revelation backward, throughout the whole tenor of its numberless intimations respecting the resurrection of the body.

[Next month we hope to take up "*The Argument from Reason.*"]

UNFULFILLED PROPHECY.

THE following remarks of the Editor of *The Voice of Israel** we transfer to our columns, from the November number of that very interesting Journal, as expressing exactly our own position and intentions with regard to the subject here mentioned.

Our readers are by this time well acquainted with our views on the subject of prophecy; that is, they are aware we deem the study to be one of high importance, and they know to what school of interpretation we belong. On this subject we side with the few, rather than the many. We have, in our day, heard much that was meant for wit, levelled against the *millenarians*, and *literalists*; a large portion of which, if not quite deserving the name of blasphemy, was certainly far removed from that reverence with which the professed children of God should treat every thing connected with the revelation of his will to man.

Those who are brought up from childhood in a profession of Christianity, and have been accustomed to hear religious opinions stated and

discussed, can hardly avoid imbibing prepossessions in favor of certain views. It may be alleged we have done the same; that we have come to the New Testament with carnal Jewish notions of a temporal kingdom, which have given a bias to our interpretation of prophecy. This we most distinctly deny. The restoration of the kingdom to Israel, when held at all, is a mere inert dogma, exercising no practical influence over the Jewish mind. We came to the study of prophecy unbiassed. We applied to that portion of it which is unfulfilled, the same rules of interpretation that had guided us in the examination of that portion, on the fulfilment of which all our hopes for eternity are built. We can assure the members of the spiritualizing school, that, if we had explained away the literal meaning of the prophecies concerning the Messiah after their fashion, we never should have believed in Jesus of Nazareth. It is a great mistake in Christians to suppose that, when a Jew gives up all expectation of the fulfilment of the promises made to Israel as a nation, he is thereby more disposed to receive Christianity. It is rather a preparation for infidelity. When we think it necessary to wrest the word of God from its plain and obvious meaning, it is not to be wondered at that those who have nothing but external evidence to rest upon, should begin to doubt, and end in disbelieving, that it is the word of God at all.

Since the commencement of this journal, we have been constantly receiving letters, requesting our opinion on prophetic subjects; and as the subject of unfulfilled prophecy is intimately connected with the future destiny of the Jews, we think it very suitable to *The Voice of Israel* that a portion of its columns should be devoted to this interesting topic. In regard to *our* opinion, we wish distinctly to state, that we neither pretend to universal knowledge nor infallibility. On some points our opinions are very decided; on others, we would shrink from being dogmatical.

* The Rev. Ridley H. Herschell.

The positive fixing of dates, and minute description of details, have done much to prejudice sober-minded Christians against the study of unfulfilled prophecy. Instead, therefore, of oracularly deciding every case ourselves, we greatly prefer throwing our columns open to the students of prophecy; reserving to ourselves the power of receiving or rejecting such communications as may be offered. One general rule we must give our correspondents:—**BE SHORT**; give us the cream of your thoughts; time is valuable in the present day; there is too much to read, and too much to do, to allow leisure for lengthy exordiums, and flowery perorations.

We must not be held as necessarily agreeing with, and as bound to defend, all the opinions of our correspondents. In some cases we may feel it necessary to express agreement or dissent; in others, we may not. We shall sometimes take up the subjects suggested by inquirers ourselves; at other times we shall leave this to be done by correspondents.

THE TWO THEORIES.

WE beg leave to direct the special attention of our readers to a subsequent article on "*The Time of the Second Advent*,"—a point, which has of late been very earnestly discussed, and in some respects, doubtless, with much more zeal than discretion. If, however, to the *time* we add the *design* of the Advent, we get the true test of the various prophetic theories now abroad in the Church of Christ. Two of these, and the only two that we regard as claiming notice from us at present, we shall here briefly explain.

1. The view which we mention first, is that which is now, and has been for some years, the prevailing popular belief on the subject. It may

be stated thus:—When our Lord, just before his ascension, commissioned his apostles to go, and preach the gospel to every creature, his design was that, during his absence, and within the limits of the present dispensation, that gospel, however numerous and severe might be the local and temporary reverses which it should encounter, should nevertheless succeed ultimately in subjecting all nations to the obedience of faith, and introducing the promised millennium of universal holiness and joy. At the close of this period shall occur the last dreadful apostasy from the truth; and then the Judge of the quick and dead shall descend, and, summoning before him the whole human race, from Adam to the latest of his posterity, determine, in one short process, the everlasting destiny of each and every individual, that has either lived or died throughout all the generations of time.

There are two questions with regard to which the friends of this theory differ among themselves;—(1.) What is to be the fate of this earth of ours, which God gave for a dwelling-place to the sons of men, after the day of judgment?—and, (2.) Does the page of revelation contain any promises of divine favor, yet unfulfilled, in which the natural children of Abraham can still claim a peculiar and national interest?—These brethren, however, are generally agreed, so far as they entertain any opinion on the matter—and this it is of importance to remark—that the great chronological periods, specified in the sure word of prophecy, are very nearly run out, and that the sun of millennial glory cannot therefore be far from the horizon. When asked to account, in a manner

consistent with this blessed hope, for the darkness, almost unbroken, which still covers the earth, they have recourse to very ingenious illustrations. The walls of a beleaguered city, says one, may look as strong and impregnable as ever; but the mine has been secretly driven, and the trains are laid, which await but a spark to heave up the foundations, and bring down the proud bulwarks in one irrecoverable ruin. Or, says another, the chemist darkens the theatre of his more splendid experiments, and there, perhaps, he works long, and noiselessly, and unseen, until, at last, he stands suddenly revealed in the blaze of a glorious illumination.

2. According to the other theory, the dispensation under which we now live, is that distinguished in Scripture as "the times of the Gentiles," during which "Jerusalem shall be trodden down of the Gentiles," and "God visits the Gentiles, to take out of them a people for his name;" (Luke xxi. 24; Acts xv. 14.) When these times "are fulfilled,"—and here also there is a very general concurrence of opinion that they are just about expiring,—"the time to favor Zion, yea, the set time, will have come." Many of the Jews having previously returned to Palestine, the jealousy of Antichristian powers shall be awakened, and a dreadful confederacy of evil shall inflict the last instalment of divine vengeance on the yet blinded race. That will be pre-eminently "the time of Jacob's trouble; but he shall be saved out of it;" (Jer. xxx. 7;) and saved by the sudden, immediate, personal interposition of the Messiah, v. 9—by the "standing up of Michael, the great Prince which standeth for the children of thy people," said the angel to Daniel, (Dan.

xii. 1;)—or in the plain language of Zechariah, (ch. xiv. 4,) by the re-appearance in glory of Immanuel "upon the Mount of Olives, which is before Jerusalem on the east." "In that day shall the Lord defend the inhabitants of Jerusalem, and will seek to destroy all the nations that come against her, and will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born;" (Zech. xii. 8-10.) And now "the Lord shall set his hand again the second time, to recover the remnant of his people which shall be left, and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth," (Is. xi. 11, 12;) and they shall be "one nation in the land upon the mountains of Israel," (Ezek. xxxvii. 22,) the first example that the world has seen of "a righteous nation, keeping the truth," (Is. xxvi. 2.) "The Redeemer having thus come to Zion, and the glory of the Lord having risen upon her, while darkness is still covering the earth, and gross darkness the people, the Gentiles shall at last come to her light, and kings to the brightness of her rising, and the abundance of the sea shall be converted unto her, the forces of the Gentiles shall come unto her," (Is. lix. 20; lx. 1, 2, 3, 5.) The Spirit shall be poured down from on high with the powerful demonstrations and redundant gifts of a far mightier Pentecost; the

word of the Lord will run to and fro, and be glorified; and then shall be heard "great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever;" (Rev. xi. 15.) At the end, indeed, of a thousand years another attempt will be made by Satan to recover his lost dominion over the nations, and will even be, in the mysterious providence of God, disastrously successful at the first. His triumph, however, will be shortlived, and will be the sure precursor of his final and eternal overthrow; (Rev. xx. 7-9.)

It must be added, that, at the first descent of the Lord from the right hand of the Father, "*they that are Christ's*" shall be raised from the dead, (1 Cor. xv. 23; Is. xxv. 8, comp. with 1 Cor. xv. 54; Is. xxvi. 14, 19; Dan. xii. 2; Mal. iv. 3; Luke xiv. 14; Phil. iii. 11; Heb. xi. 35; Rev. xi. 18, xx. 4-6;) the living saints shall be changed; and both together shall meet the Lord while yet in the air, (1 Thess. iv. 16, 17;) and return with him to take possession of the promised kingdom; (Dan. vii. 27; Rev. xx. 4.) Denizens of "the holy city, New Jerusalem, which shall come down from God out of heaven," (Rev. xxi. 2,) they shall, under Him who is "the King of kings and Lord of lords," exercise a holy and welcome supremacy over "the nations of them which are saved" out of the last great tribulation, and which shall "walk in the light" of that heavenly home of the Royal Priesthood. The earthly Jerusalem, however, restored and beautified with holiness, will be throughout the millennial age, and, so far as the spirit of prophecy lifts the veil of eternity, will forever be the

acknowledged Metropolis of the New Earth, where, in a way now unknown to us, the "King over all the earth" (Zech. xiv. 9) will signally manifest his presence, and "the name of the city from that day shall be, The Lord is there," (Ezek. xlviii. 35.)—It will be obvious, also, that, according to this scheme, "the rest of the dead," that is, those who, not belonging to Christ, did not rise "at his coming," "live not again until the thousand years are finished," (Rev. xx. 5.)

Such is a general outline of the two theories; and without hesitation we avow our own decided preference for the latter of them. The evidence from Scripture in its favor we regard as perfectly irresistible; and such also is the judgment of the great mass of the more devout and laborious students of the prophetic word.* While they concur with their brethren as to the near approach of the latter-day glory, they believe it will be introduced by the Second Advent of the Son of Man to the scene of His former sufferings, and of His future reign. That Advent, therefore, they desire to be daily "looking for, and hastening unto— even the glorious appearing of the great God and our Saviour, Jesus Christ."

* See, for example, the "*Horae Apocalypticae*" of the Rev. F. B. Elliot,—a work characterized by the Bishop of Winchester, in a note to his late Annual Sermon before the London Society, as "the most important prophetic work of this century, and as remarkable for elaborate research and wide range of illustration, as for the absence of all dogmatical spirit in its conclusions." Prof. Bush also, in his usual fervent strain, declares it to be "a work which no one can well read, without being grateful for having lived in the age which produced it;" although, with that inexplicable inconsistency which so often troubles us in reading the Professor, he only last year branded the theory, which Mr. Elliot advocates, as "the most baseless of all the extravaganzas of prophetic hallucination!"

If these eminent servants of Christ are not utterly deceiving themselves, it will be easy to account for what is generally looked upon as a very strange thing, to wit, the pertinacity with which Mr. Miller and his friends, notwithstanding their repeated disappointments, cling to the hope of the Lord's speedy coming. Certainly, we have no sympathy with the spirit of fierce, reckless, insolent agitation, which appeared among these men, and which was not more remote from "the meekness and gentleness of Christ," than it was offensive to all good taste, and fatal to the peace of churches and of families. But, for all that, we do not shut our eyes to the fact, that their arguments for the *pre-millennial advent* of the Saviour have not been answered by any of those who have denounced them, or laughed at them. Those arguments we believe to be unanswerable; and hence can readily understand the strength of confidence, with which multitudes crowded to the preaching of those, who demonstrated from the word of God, and with great plainness of speech, that the common notions on this momentous topic are not according to truth. The "mistakes of Millerism," both doctrinal and practical, were, indeed, numerous and deplorable. But the strength of the system lay not in its mistakes, but in the large measure of truth that was mingled with them.

The article which follows is from our friend Mr. Birks' admirable work, entitled "The Four Prophetic Empires, and Kingdom of the Messiah." If any brother thinks that he can answer it, we should like him to try his hand. We shall be pleased to insert any well-written reply in the columns of the Chronicle.

TIME OF THE SECOND ADVENT.

IN the previous chapters it has been shewn by clear and full evidence of Scripture, that there is a time, still future, of holy blessedness to the Church of God here below. Whether we confine this hope to the period of the millennium only, or extend it, which is the juster view, to the ages that will follow, in either case the general doctrine continues firm and unshaken. The lips of prophets and apostles, from the beginning, have assured us of its truth. They announce, with one consent, a time of restitution of all things, when "the earth shall be full of the knowledge of the Lord, as the waters cover the seas."

An inquiry of deep interest still remains; and one which involves great and important lessons to the whole world. Is the coming of our Lord, that great hope of the Church, to introduce this time of blessedness, or only to follow, after an interval of at least a thousand years? On this important question the views of pious Christians differ widely at the present hour. And yet we shall find, I am persuaded, on examination, that the evidence of Scripture is clear, decisive, and full; and points, in every part alike, to the same conclusion.

There are two remarks, however, which appear necessary, to clear the way for this important inquiry. And first, it is a question totally distinct from all reasonings or conjectures as to the precise date of the Lord's advent. That day and that hour may remain, even to the last, partially concealed; though doubtless increasing light will be given to the Church, in proportion as the end is drawing near. But the light may never, perhaps, be so full as to enable Christians to assign the year or the day, until the very eve of our Saviour's return. The inquiry relates simply to the place of the advent in the wide outline of God's dispensations. Are a thousand years, or are they not, certainly to intervene before the Son of Man is revealed from heaven?

This is clearly a lawful subject for earnest inquiry. It seems the bounden duty of every Christian, since he is commanded to be waiting for his Lord, to search whether the Scriptures have any where revealed to us so long a period of delay. Till this great question is decided, we cannot interpret aright, and therefore cannot rightly obey, an oft-repeated commandment of the word of God.

Again, the form in which the question is often stated, is the following. Will the Second Advent be pre-millennial or post-millennial? But since the millennium, as such, is mentioned in one passage only, it seems desirable to express the alternative in a more general form. Let us assume only, as an admitted truth, that, whether for a short or long period, there is a future time of blessedness here on earth, the subject of repeated promises in Holy Scripture. Is the Advent of our Lord to introduce this time of blessedness; or to follow long after it has begun? Such is the real nature of the alternative; and it remains for us to examine the evidence which the word of God, almost in every part, supplies for its decision.

I. First, let us consider the passage itself where the Millennium is expressly revealed, Rev. xix., xx. The future blessedness of the Church is there set before us with greater chronological distinctness than in any other place. And where, in the context of this vision, do we find the advent of our Lord introduced? The answer to the inquiry is very plain. A full and distinct narrative of the Lord's appearing from heaven is detailed by the prophet, just *before* the millennium, and forms its immediate introduction. On the other hand, *after* the millennium there is not found one syllable in the prophecy expressive of such an advent. The testimony of this fundamental vision is decisive and complete.

It may be affirmed, no doubt, that the Advent in chap. xix. is figurative only, and that a real advent occurs after the millennium, when Satan has been loosed, and the fire descends from heaven. But the stubborn fact

remains unaltered, that the vision expressly reveals an advent in the former place, and in the latter passes it by in silence. To maintain the theory, we have to commit a double violence. We have to explain away the advent where it appears openly, and in plain terms, in the prophecy; and we have to introduce it, where the Holy Spirit gives no token of its occurrence. It is difficult to see how any interpretation could be censured, with more justice, as both adding to, and taking away from the words of the prophecy.

Let any Christian read the two chapters in question, laying aside every previous notion, and with a simple desire to hear the voice of God's Spirit, and I see not how he can escape from the evident conclusion. The Second Advent of our Lord, as described in the latest prophecy of Scripture, does not *follow*, but *precedes*, the millennial kingdom.

II. A second argument, of great force, may be drawn from the silence of the New Testament. Probably more than a hundred passages occur, where the return of our Lord is held out to the eye of faith, as the great object of expectation to the Church of God. And yet in no single passage do we find any intimation that a thousand years of joy and blessedness were to intervene. Is such a silence credible, if the millennium were in reality to precede the Advent? On the other hand, if the Advent be pre-millennial, the silence on this point will be simply and easily explained. The hope of the millennium will then be included, as a part within the whole, in the expectation of the Advent itself, and of that glorious kingdom of our Lord which is afterwards to ensue.

Indeed the whole character and tone of the promises which relate to the Second Advent is entirely opposed to the existence of any such interval of earthly blessedness. Their uniform announcement is, trial and affliction until the Lord shall appear; and then, deliverance, glory, and honor, to all His true servants.

III. The descriptions which are

given us of the state of the true Church, until the Saviour returns, are another powerful argument for the same view. It is described as a little flock, and a remnant according to the election of grace. The gate is strait, and the way is narrow, that leads unto life. Through much tribulation the followers of Christ have to enter into the kingdom of God. The rest of the Church from trouble, is only "when the Lord Jesus shall be revealed with his mighty angels." The age in which they live is called "the present evil age," one from which Christ has died to deliver them. Their privileges, in "the present time," are joined with "persecutions." And in several places the heaviest afflictions seem to be announced at the last, before the coming of the Lord.

Now, if all the glory and peace of the Church follow on the return of the Lord, these various declarations are clear and consistent. No force requires then to be put upon them, to reconcile them with the millennial hope of the Church. On the opposite supposition a large part of the New Testament must be superseded, and be no longer applicable to the experience of the Church, long before the dispensation of grace has been closed by the appearing of the Lord.

IV. Let us now consider, more in detail, the passages in the Gospels which refer to the same subject. Every hint which these furnish will be found to point, uniformly, to the same conclusion. None of them imply, and several appear to exclude, a millennium of rest to the Church before the return of the Saviour.

1. In the Sermon on the Mount, we have one of the first allusions to the day of Christ. (Matt. vii. 21, 22.) And it is instructive to observe the truths with which it is most nearly connected. It is preceded by our Lord's declaration that the way of life is strait and narrow, and by a solemn warning against false prophets. So far as the context warrants any inference, it shuts out the prospect of general holiness, or any triumph-

ant extirpation of false doctrine, until that day of Christ shall appear.

2. Our Lord's address to his apostles, on their first mission, yields a still more explicit testimony to the same truth. There we meet with a remarkable statement. "When they persecute you in this city, flee into another; for verily I say unto you, Ye shall not have finished (*οὐ μὴ τέλεισθε*) the cities of Israel, till the Son of Man be come." (Matt. x. 23.)

The exact meaning of these words has been the subject of much debate. It is clear, however, from the context, that they are prospective, and relate to the persecution of the Apostles after our Lord's Ascension. The Advent referred to must therefore be the Second Advent in glory. The expression, to "*finish*, or *complete* the cities of Israel," must be explained, naturally, with respect to the great object of the apostolic commission, which was the saving conversion of unbelieving sinners. The words are therefore a prophecy, that the conversion of all the cities of Israel to the faith of Christ will not occur until the Son of Man be come. They furnish, thus, a plain disproof of a millennial blessedness before the Advent; and harmonize with many others, where the conversion of Israel is connected with the visible re-appearance of our Lord.

3. The parable of the wheat and the tares (Matt. xiii. 24-30, 36-42) leads us clearly to the same view. The intermixture continues unbroken and undisturbed, till the "end of the age," when the angels come forth as the reapers. There is no intimation that the corn-field of the Church will be cleansed or purified long before the separation in judgment.

4. The promise of our Lord to his apostles (Matt. xix. 28) points, not obscurely, to the same truth. A *regeneration*, or time of renovation to the world, is there predicted. But this will not be fulfilled, until our Lord himself shall sit upon the throne of his glory. There is no room, therefore, left for a millennium, or

regeneration of the world, before his appearing.

5. The prophecy on the Mount of Olives (Matt. xxiv.) bears, with equal plainness, on the same inquiry. Comparing the words in St. Luke, we see that the course of events is continued, through the times of the Gentiles, down to the troubles of the last days, and a tribulation which is immediately followed by the coming of the Lord. There is no room whatever left in the prophecy for a long millennium of peace and rest to intervene. Jerusalem does not cease to be trodden down till the signs appear in the firmament, which announce the presence of the Son of Man. The same remarks apply to the prophecy as it occurs in all the three first evangelists. In each of them, the times of affliction are described to us as immediately followed by the Lord's Advent.

6. The instructions to the Church, in St. Luke (xii. 31-46,) import evidently the same truth. The followers of Christ are there described as a little flock, even till their Lord returns. They are exhorted to be in that continual readiness for his coming, which is inconsistent with the knowledge that a thousand years would intervene. The bare impression of a certain and long delay is treated as at once a cause and an effect of apostasy. The whole passage shuts out the expectation of universal holiness for a long period before the Lord shall come.

7. The words of Christ to the Pharisees and the disciples (Luke xvii. 20-28) are of similar import. Two events only are specified, out of those which precede the Advent—the sufferings and rejection of Christ among the Jews; and a time, like that before the flood of Noah, of prevailing ungodliness in the world. The whole tenor of our Saviour's warning forbids us to introduce an event so entirely contrasted in its nature, as a thousand years of spiritual prosperity.

8. The parable of our Lord (Luke xix. 11-24) on his last approach to Jerusalem, is even still more distinct

and clear. It was spoken with the express design of clearing away false impressions from the minds of his followers. Yet it teaches us, in plain terms, that the hatred of the citizens will continue until the king returns and enters openly on his dominion. No interval of rest and holiness for a thousand years can here be inserted without entirely reversing the impression of the whole.

9. The parting words of Christ concerning St. John, the beloved disciple (John xxi. 22,) are perhaps too obscure to form a basis of distinct argument. Yet, indirectly, they seem to furnish a confirmation of the previous remarks. Whatever their precise import, one thing is clear, that our Lord, when he uttered them, designed to keep alive the expectation of his own speedy return till the very close of that Apostle's lifetime. But to suppose that the millennium, revealed so plainly to St. John in the Apocalypse, was before the Advent, would completely reverse and destroy the former lesson. And, in strict accordance with this remark, for many centuries after the Apocalypse was given such an exposition of the millennial vision appears never once to have been proposed.

Thus every passage which bears on the subject in the Gospels leads naturally to the same conclusion, and forbids us to look for the promised millennium of peace, till He, who is the Prince of Peace, shall himself return to establish his own kingdom.

[TO BE CONTINUED.]

CHRISTIAN LIBERALITY. — The patriarch Abraham gave one tenth of all his possessions to religious uses; and so did Jacob, and many other of the Old Testament worthies. And it is worthy of notice that the Jews, who as a nation gave more to religious purposes than any other people, were, as a nation, more prosperous and wealthy than any other that ever existed. Even the heathen—the Arabians, according to Pliny, and the Grecians according to Xenophon and Herodotus—gave no less

than a tenth part of every thing to sacred uses. And shall the Christian do less for his God than did the Jews under the old dispensation, or the heathen for their idols?

“Days of Old.”

No. XI.

SUBMISSION THE BEST CONSOLATION.

A CHANGE had come over the spirit and over the face of the camp of Israel. Since the creation to the present time, never did man, much less a host of men, stand in so strange, so awful a position between life and death. God had to each individual above a very youthful age, “set him his bounds that he could not pass;” beyond forty years each one saw, could see, nothing but eternity; and to render this prospect the more solemn, each one knew that on earth no home, no abiding place remained for him; but in the wilderness must he wander, “the great and terrible wilderness, where were fiery serpents, and scorpions, and drought, where there was no water,” save only the miraculous supply yielded by the rock of flints. Alas! how soon that gushing stream became itself a cause of offence in Moses and Aaron, the meek Moses, the consecrated Aaron, the two brothers whose holy mission had hitherto been so blamelessly fulfilled. But they were provoked by the murmurings which the Eternal bore with; and when commanded to speak to the rock, that it might yield a fresh supply, Moses had lifted his rod and smitten it, yea, twice he smote it, speaking in anger to the people, whom he was not at that moment commissioned to rebuke, but to meet with a new instance of Almighty love. For this, Moses and Aaron were included in the interdict, and they too must die on this side Jordan. He knew that the Judge of all the earth did right; and if the Holy One of Israel was to be glorified, and beloved Israel more feeling-

ly admonished by his removal, welcome was death to the bosom of Moses; welcome the summons to abide for ever in the presence of his God!

It was beautiful to see the zeal, the care, the anxious affection with which the fathers of Israel now watched the daily walk of the stripling youths, and guided and taught the young children of their respective houses. These were to inherit Canaan: these were to pass the waters of Jordan, and plant the standards of their tribes in the promised land. Whether for one day, or for forty years their own mortal existence should be prolonged, none among them knew; but the sands of the desert must entomb their bodies, and happy were the souls who, in that sure conviction, so numbered their days that they applied their hearts to wisdom; and walked thenceforth humbly with their God!

Jabin, on a sultry day, bore his pitcher to the mysterious stream that had again gushed forth at so dear a price to Moses. He was pensive, yea, he was sad. He had passed a group of Benjamites, who were recounting in a sort of melodious chaunt the mighty works of the Eternal, when first He broke the rod of the oppressor, and delivered the chosen people from their bondage. The passage of the Red Sea, described in glowing language; the miracles of mercy in the wilderness, and the praises of the good land flowing with milk and honey, the glory of all lands into which the Saviour of Israel would still guide his flock, these furnished the theme of their wildly beautiful song. They were stately men, in the prime of life, and all the proud comeliness of manhood; and what they seemed to have forgotten pressed on Jabin's mind with painful consciousness—not one of those stately warriors should see the promised land! With slow and heavy step he gained the stream, and there beheld a youth, his senior by a year or two, reclined under a projecting ledge of the rock, his cheek resting on his hand, and his tears mingling with the dust of that parched soil. Jabin paused: he knew the youth to

be one of the most ardent of Israel's sons, and his soul mourned because of the doom that had blighted his young hope, and shut out for ever the prospect that had been to him as the light of heaven. Great was his surprise when, looking up and recognizing him, Ahira smiled joyously through his tears, and extending his hand said, said, "Jabin, my brother, good is the word of the Eternal; help me to praise Him. Thou shalt inherit the land, the goodly, glorious land, while my carcase must fall in the wilderness. Good is the Eternal, let us praise Him, for His name is lovely." "Ahira! dear brother! I feared lest thou wast murmuring at the sore decree." "Murmuring, Jabin? no, Ahira hath not murmured; far be the accursed thought of rebellion from this heart. I wept at the contemplation of the beauty of wisdom that even poor, blind, unbelieving man may trace in the work of Him, whose way is perfect. Seest thou not that in the course of nature the present rebellious generation, now come to man's full estate, must die off at the end of forty years; while an army of warriors, trained and disciplined in a school where the Eternal is their teacher, and knowing to what that training tends, some in the early bloom, some in the meridian vigor, but none in the feebleness of declining life, will enter upon the possession of the land, our land,

the land that God hath given us, and establish therein the nation which from of old hath been destined there to dwell, there to flourish, there to exhibit to all the earth how happy are the people whose God is the Eternal!"

All the fire of young Ahira's character had kindled while thus he spake. Starting to his feet, and pointing with out-stretched arm in the direction of the promised land, he resumed, "There is thy house, O Jabin; there, O Israel, the place where thy foot shall rest. Sin not against the Eternal the grievous sin of resting satisfied short of that possession. Be thou wandering in the wilderness, O Israel, or be thou scattered to the four winds of heaven, rejoice not, rest not, linger not, but press towards thy home. There the Eternal will choose Him a place to put His name: there will He meet thee, there will He bless thee; and when thou art away from thence, be as the banished dove, not idly lamenting her distant nest, but stretching a strong wing to regain its hallowed boundaries. My carcase will fall in the wilderness, Jabin; but my free, unfettered spirit, hovering above the ranks of my advancing tribe, will doubly rejoice in your joy, praising, in songs as yet unlearned, the God of Abraham, the covenant-keeping God, who will yet, and finally, bring His ransomed people into that good land, and cause them to dwell therein for ever!"

Jewish Calendar for January, 1845.

DAY OF SOLAR MONTH.	DAY OF THE WEEK.	SABBATH COMMENCES.	OCCURRENCES.
Jan. 4	Sabbath	4	שְׁבוּת
9	Thursday		Roshodesh Shebat.
11	Sabbath	4	וְאָרָא
18	"	4	כֹּהֵן
25	"	4½	כְּשֶׁלַח

Missionary Intelligence.

The American Society.

LECTURES ON THE JEWS.

ON Sabbath evening, Dec. 1, the REV. WILLIAM B. SPRAGUE, D. D., of ALBANY, delivered a Lecture on *The Character of God as Illustrated by Jewish History*, in the Ref. Dutch church, Washington Square, N. Y. His text was Ps. ciii. 7; "He made known his ways unto Moses, his acts unto the children of Israel."

The REV. E. W. ANDREWS of TROY was expected to follow on the third Sabbath of the same month, but was providentially hindered. His place was supplied on that occasion by the Corresponding Secretary, who preached in the Ref. Dutch church, Broome street, on *The Glory of God in the Salvation of Israel*, from Ps. cii. 16; "When the Lord shall build up Zion, he shall appear in his glory."

Other Lecturers are engaged.

MR. SILIAN BONHOMME.

THIS beloved brother has just returned from his second visit to New England, and has already started with a fresh commission for the South.

After perusing the Journal of his faithful labors, we hasten to record the goodness of the gracious Master whom he serves, and who has been very visibly with our brother, directing his way, and giving him favor in the eyes of many who love the Lord Jesus Christ in sincerity — their Lord, and ours. To these prompt and warm-hearted friends, also, our best thanks are due, for the kindness shown to the Society in the person

of a stranger,—and yet not a stranger, but "an Israelite indeed," and "of the household of faith." He writes in a strain of fervent and affectionate gratitude of the reception he met with, in particular, among the Christians of *Nantucket*. "I scarcely ever," he says, "met with such sincere people and ministers in all my travels, who are willing to receive the testimony of the spiritual and literal restoration of Israel. May God bless this island of the sea, which was waiting for the Lord!" And again; "It is a cheerful thought, that the several churches of this island have the same good feeling for Israel. May the God of Abraham save the island wholly!"

We are farther gratified to perceive, that, during this excursion, our Agent has enjoyed various opportunities of preaching Jesus as the Christ to his brethren according to the flesh, both in public and in private.

Mr. B. reports to us the formation of the following Branch Societies for Promoting Christianity among the Jews:—

THE EDGARTON FEMALE JEWS' SOCIETY.

- Mrs. Maria T. Richards, *President*.
 " Sufferance Fisher, *Vice-do*.
 " Daggett, *Secretary*.
 " Charity B. Norton, *Treasurer*.

THE FEMALE BRANCH SOCIETY OF THE FIRST CONGREG. CHURCH IN NANTUCKET.

- Mrs. M. A. Rich, *President*.
 " M. A. Fearing, *Vice-do*.
 " M. Bigelow, *Secretary*.
 " C. S. Lawrence, *Treasurer*.

THE NANTUCKET LADIES' AUXILIARY SOCIETY.

- Mrs. M. A. Patten, *President*.
 " L. Macey, *Vice-do.*
 " R. R. Coffin, *do. do.*
 " L. Mitchel, *do. do.*
 " E. D. Horsefield, *do. do.*
 Miss Sarah Meadow, *Treasurer.*
 " A. Andrews, *Secretary.*

LADIES' JEWS' SOCIETY, BRISTOL,
 R. I.

- Mrs. Mary Nery, *President*.
 " Maria Brown, *Vice-do.*
 Miss Martha French, *Treas. & Sec.*

We gladly welcome these Societies to a participation in our labor of love. But let us remember, that it is also a labor of *faith*; and let none, therefore, grow weary in well-doing, for in due season we shall reap, if we faint not. The general feeling of the Board is, that we shall best consult the wishes of our patrons, and promote the common object, by not rashly multiplying the number of our Agents and Missionaries. We appreciate the wisdom of a remark of Mr. Herschell's, in a letter to the Corresponding Secretary;—"A little patience had better be exercised, than do a thing of so great importance hastily."

Of one thing, however, we can assure our friends, that every proper effort is now making to secure men worthy of the confidence of the churches, and with the prospect of early and gratifying success. In the meantime, let our present excellent agencies be sustained; let auxiliaries be multiplied, and information spread; and such a spirit manifested, as will justify the Board in entering at various points, and as opportunity offers, the large and difficult,

but most interesting field that lies before them, "white unto harvest."

NEW-YORK CITY MISSION.

Extracts from Mr. J. Forrester's
 Journal.

August 20th.—The truth is, that I am at a great loss, from time to time, where to go to find Jews who are strangers to me. I visit all those that I can find out, and who will give me a hearing; many of the rich exclude me from their presence, but receive tracts from my hand. Now these tracts are (humanly speaking) calculated to do more good than I, poor I, can do.

As I passed through — St. this morning, I called at No. —, where a sensible Jew, in his way of thinking, resides. With this man I have frequently had a conversation about Moses and the Prophets, and the Messiah—blessed be He!

The Jew said this morning, "God gave our nation the first religion by Moses, and we hold to that."

Agent.—"What is the reason that the most of the Jews in this city count the writings of Moses of greater authority than the writings of Isaiah, Jeremiah and Daniel, and the lesser Prophets?"

Jew.—"Moses was chosen as a Leader and a Mediator between God and the children of Israel, and he was a greater man than the other Prophets."

Agent.—"I deny that his writings are more authentic than the other Prophets."

Jew.—"Our Rabbies say so; and they know the Hebrew writings best."

Agent.—"Christians understand the Hebrew as well as the Rabbies;

and they say that Isaiah, Jeremiah, Daniel, &c., &c., are as good authority as Moses; that God spoke by them as well as by Moses; and you, as a Jew, ought not to deny it."

Jew.—"I know a little, but I must believe that the Rabbies know more than I know."

Agent.—"Pin your faith on no man's sleeve, neither Jew nor Christian, but search the word of God for yourself, and pray that God by his Spirit would teach you what you know not; and ask this for the sake of the true Messiah."

Much more was said, but it is not to be expected that I can record the one half.

At No. — — St., being rich people, I could only leave a tract. I believe that they are English Jews.

By direction I called at No. — — St., where I found my old opponent Mr. —, who in his zeal for Judaism has often spit in my face, but not designedly, and therefore I take no offence. This man begins to think that I mean good, and not evil. He looked over my tracts, and made choice of a Hebrew one to-day. After a long conversation with him and others, he invited me to call again.

At No. — — St., I spent too much time with a Holland and German Jew, who were conversing together about the Day of Atonement. They were extremely kind, and we exchanged sentiments with each other freely; but I could not prevail upon them to embrace the true religion of the true Messiah. Their eyes and understandings have a veil over them. My humble prayer, in the name of the Lord Jesus, is, that this veil may be speedily removed.

My next call was at No. — —

St., where I visited two families of German Jews; one of the families was sullen and shy, and looked upon me as if I owed them a quarter's rent; the other family was the reverse; they thanked me for a German tract, and spoke kindly to me; thanks be to God.

I was next directed to No. — — St., where I found two families of German Jews; one of the families had seen me before, in another part of the city; the other family were strangers; but both spoke kindly to me, and thankfully accepted of tracts.

One of the Jewesses, who knew me, said—"My good father, I have heard of you as a good friend to the Jews: at No. — Av. — there is a very poor sick Jew, who has only been two weeks in this country; do go and see him with your own eyes, and you will pity him, I am sure."

Being in — St., I thought I would inquire for more Jews before I went to see the sick man. So I was directed to No. — of that street, where I found two families of German Jews. These I had never seen before, and of course they were shy; but after talking with them in the German language, and pronouncing some words incorrectly, they began to smile, and said—"Are you a Dutchman?" I answered, "No, I am a Scotchman." After this short conversation they were more friendly, and I gave each family a German tract.

Having reached the foot of — St. I turned round into — St., and at No. — I visited four families of German Jews; and at No. — of the same St., two families more; all of them were polite except one family, where an old Jew resides. The old man persuades them that I am one of

those that would turn the world upside down.

Leaving the above-mentioned No., I made for No. — Av. —, to see the sick Jew. I found him in the basement, in his bed; his wife had gone out to provide for a little food. He was very weak, and reduced to skin and bone. He understood German only. I conversed with him, and then gave him a dollar of the Society's money, and said, "I am a Christian, but I feel for you, my sick friend." The sick man lifted up his eyes and hands to heaven, and said, "I thank—thank you, friend." He then laid hold of my hand and kissed it, and watered the back of my hand with tears of gratitude. This had such an effect upon me, that I mingled my tears with his, and called aloud on the name of God for mercy on myself and on him. I left him weeping, and pointed to heaven, saying, "Look up to Him who is able to save, for he is God alone."

22d. — I inquired for Jews this morning in various streets, without being able to find a single family of strangers. I then said, I will visit such as I have seen before, if I cannot find strangers. So I called at No. — — St., expecting to find four families, but I only found one; three had moved to other parts of the city. The family remaining consists of the father and mother and eight children, the oldest of which does not appear to be more than ten years. Every one of them has the Jew Roman nose, and jet black eyes, and beautiful features. These children came all round me, like bees round a hive. This family came from Germany; the father goes with goods to the Western and Southern States. At this No. I left a German tract.

My next call was at No. — —, at the store of a German Jew who keeps second hand articles for sale, and also acts as a pawnbroker; he was pleased to accept of a tract, and was agreeable in his conversation.

By direction, I visited a family of German Jews, in a garret, at No. — — St.; they were a little astonished to think that I had found my way into the garret of a back building. I gave them a German tract, and they were so much pleased with it, that they asked for another, which I gave them: may God give them understanding hearts.

At No. — — St., I called and tried to enter into conversation with a Jew, I think a Polander, who keeps a dry goods store, but he soon became weary of my conversation, and refused a tract.

A few doors from the above No. I visited four families of Jews in one house; all of them received and read tracts, and were pleased with the attention I paid them, and kindly invited me to call again, and bring them more tracts.

My next call was at No. — — St., where two German Jews reside; they are shoemakers by trade, and very industrious men; some time ago I could hardly get them to speak a word, but now they talk freely about Moses and the Prophets; but they are stiff Jews.

My next call was at No. — — St., in the store of a Jewish segar-maker: he had several young Jews at work; they all applied to me for tracts, and began to read.

I was directed up stairs, at this No., where I found a family of German Jews; the father of the family is a pedlar; he had seen me about a year ago, in a dry goods store in

— St., and knew me again the moment I entered his room, and he requested me to be seated. After a short conversation, he showed me his lame leg, which was full of ulcers from his knee to the sole of his foot. He could not walk without great pain. I thought it my duty to give him 50 cents of the Society's money, for which he and his wife appeared to be very thankful.

26th.—My first call this morning was at No. — — St., where I visited four families of German Jews. Three of these showed me respect and kindness: the fourth, I believe, has been warned by the Rabbies to drive me out of doors; and although this did not take place, yet it was next door to it. But I must learn to bear all things, so as not to revile when I am reviled. O that I could imitate more fully the example of my blessed Redeemer! The three families with which I had a friendly conversation, desired me to leave a tract with them; and one of them desired me to leave two. Oh God, for Christ's sake be pleased to bless the perusal of these messengers of truth, to the conviction and conversion of these highly interesting and wonderful people, and lead them by thy Holy Spirit to hope, trust, and rely on the perfect, finished work of Jesus Christ alone for acceptance in thy sight, O Jehovah, God over all!

My next call was at No. — — St., where I visited and conversed with three families of German Jews. In the first room I entered, there lay a very sick child of fifteen months old—the only child of his weeping mother, who is a poor, poor widow, whose wants I have more than once supplied out of the funds of the Society. She said, "Good friend, sit

down." This she said in broken sighs, as the streams of tears ran down her beautiful, melancholy cheeks: my heart was melted: I sat down at first in silence, and having recovered from the first feelings of human sympathy, I said, "Let us pray."—I then prayed aloud; the other Jews in the house came near during the prayer; all was silent except my voice, and the sighs of the mother. If the members of the Board had seen this scene, they too would have mingled their tears with the poor widow. I gave her a dollar of the Society's money; and I am of the opinion that, had they been present at the melancholy scene, they would have given more.

I spent some time with these three families; but what I try to build up, the Rabbies endeavor to pull down.

My next call was at No. — — St., where I found two families of German Jews. One of the families in the first story would have no conversation with me, and would not accept of a tract; the other cheerfully received one, and read part of it, and said, "I like to read these little books; call again, if you please." This is the first time that I have seen these two families. May the God of Abraham have mercy on them! As they have lately come to a free land, may they through faith become free in Christ Jesus!

My next call was at No. — — St., where I found two families of German Jews. These, too, were strangers to me, and being so, they were shy, and would not converse about Moses and the Prophets. What could I do for them, but pray to God that they might be brought to the knowledge of the truth, if consistent with his divine will.

27th.—My next call, after much inquiry, was at No. — — St., where I found a very poor family of Holland Jews. The father of the family is a tailor by trade, but being decrepit and sickly, he was not able to work. I held a long conversation with him, and found him anxious to possess a Holland Bible; he said—“I am poor, very poor; you see the little all I have got, except what my wife has in a basket. She goes out every day when the weather is good, and tries to sell a few articles of glass ware, and that is the way that we get our bread.” I then said—“If you had a Holland Bible, would you read the New Testament, as well as the Old, and pray to God to give you a true knowledge of its contents, and preserve it, and not sell it, or give it away?” The Jew put out his hand and said—“There is my hand; I will do so, if you will give me a Holland Bible in a present; you see my poverty, I am not able to buy one.” I saw the extreme poverty of this family, and therefore gave the father 50 cts. of the Society’s money; and as I was about to depart he stood up and shook hands, and said—“I thank you, sir; and do not forget to bring a Bible to me.”

29th.—My first call was at No. — — St., which I have found is a kind of rendezvous for German Jews, and where I have had several serious conversations with them. It has happened more than once, at this No., that I have found Jews that were disposed to mock with me; but the owner of the house, and his wife also, would shake their heads, and say in German to them—“Say nothing that would hurt the old man’s feelings.” This morning they were alone, and I sat down at their request,

and said—“I gave you a German Bible; now I wish to know if you read in it; I see it on the top of your bureau. Jew.—“I read in it, and am much pleased with it, and my wife also.” Agent.—“Have you prayerfully read the 53d chap. of Isaiah?” Jew.—“I have read it; but to say prayerfully, I do not believe that I have. You know that I read my own prayers every morning and evening.” Agent.—“My friend, take my advice, and read the whole Old and New Testaments. These Scriptures were written by Jews, inspired by God, and he will judge all men by these Scriptures, if they have had an opportunity of reading them.”

Jew.—“I do not understand the Old or New Testament when I read.”

Agent.—“Ask God, in the name of the Messiah—the true Messiah—to teach you by his Holy Spirit.” Jew.—

“Why should I pray in the name of the Messiah? I never prayed in his name.” Agent.—“The truth is, before Jehovah God, that there is no other name under heaven, by whom we can be saved, but the name of Him who was bruised for our iniquities, and by whose stripes we are healed; and this is no other than Jesus of Nazareth, who came and suffered according to the sayings of the Prophets, for the sins of his people.” Jew.—“Sir, I do not understand you.” Agent.—“May the Spirit of God give you true faith and repentance, and you will then, and not till then, understand the truth, as it is in the word of God; and remember, before a man can understand any thing, he must have the spirit of that thing.” Jew.—“I do not understand all that you say; our Rabbies do not talk so.” Agent.—“Search the word of God; you have

a German Bible; it is God's word; you and I will be judged by that word. Pray for light and knowledge, without which you and I will be lost forever."

My next calls were at Nos. —, —, —, —, Av. —, where I visited seven families of German Jews. I must say that six of these families are not only polite, but friendly to me; but the head of the seventh looks upon me as if I were a Samaritan; however, if I am spared, I will visit him again, for he is not so bad as *Saul*, who breathed out threatenings and slaughter against the disciples of the Master—blessed be he!

The London Society.

STATE AND PROSPECTS OF THE HOLY LAND.

DR. KERNS, lately ordained Deacon by the Bishop of Jerusalem, remarks in a letter dated Sept. 2:—

The state of things in this country is daily becoming more intensely interesting. If we pass through the land, a strange picture presents itself: a decreasing population, deserted or ruined villages, a stand to all improvements; no one thinks of planting a tree, or looking beyond present wants. In the city a similar spirit prevails—no permanent improvement any where carried on, the minds of the people appear to be unstrung, the whole country unsettled; the population divided into parties, influenced by the keenest hostility; sometimes coming into contact, at other times reined in, as if by some invisible power. Very lately, several conflicts ensued, and many lives were lost and villages plundered.

Men of the world look on this state of things with much perplexity, and many a conjecture is hazarded as to what may be the result; but the student of prophecy reads in this apparent confusion and conflict

of moral elements, the secret touches of that Hand which guides and controls the destinies of nations, and makes even the sceptres of the world to bend to His purposes. It is true this state of things has its inconveniences, and, in some instances, may even obstruct the work of Missions; but in reference to this land, in an especial manner, we are persuaded that in proportion as the political horizon darkens, the prophetic horizon brightens.

JEWISH CONVERTS.

WE observe that in the Jewish Intelligence for November, mention is made of the recent confirmation, by the Bishop of Antigua, of five converts from Judaism on the Island of St. Croix, W. I.; also of the baptism of a Jewess in Cheltenham, Eng.; of a Jew at Heinitz, Saxony; of another at Liverpool; of another, late a Jewish teacher at Cracow, on Sept. 22, the eve of the Day of Atonement, in the presence of about fifty Jews; of two Jewesses at Paris, on the same day; and it is farther stated that, since the commencement of the year 1844, 28 members of the house of Israel have received the holy rite of baptism at the Episcopal Jews' Chapel, Bethnal Green, London.

MOROCCO AND ALGIERS.

(Continued from p. 149.)

With the exception of religious ceremonies, the manners and customs of the Morocco Jews are like those of the Moors. The common superstitions of Barbary are also shared equally by Moors and Jews, and even by the Christians of Barbary. In one thing the state of the Jews of Morocco is different from that of their brethren in many parts of both Europe and Africa; that is, that they are here not restricted to any certain quarter of the city; their houses are mixed with those of the

Moors. My experience in this country has convinced me that the fears of certain people, as to the cruelty and ferocity of the Moors of Morocco, are quite exaggerated, and in many respects, altogether false. I am quite certain that in Tangier, and all the cities of the coast, a missionary to the Jews can exercise his sacred and important duties without any difficulty, always provided that he be prudent. Had I had Hebrew Testaments with me, I should have circulated them without any fear of exposing myself.

The number of Jews on the coast is thus stated by the most accredited authorities:—Tetuan, 4,200; some very rich and learned amongst them. Tangier, 2,000; luxury is rather prevalent among them, and they imitate European manners. Aziba, 250; El Araiche, 1,200; El Mehedja, two or three families; Sla ad Rabbat, 7,000, chiefly merchants, and very rich; Das el Baida, 350; Azamor, 1,200; Mazagan, 1,000; Saffi, 3,000, very poor and miserable; Mogadore, 5,000; Santa Cruz, 400. All these towns can be visited without difficulty, being sea-ports. In several there are Christians resident, and English and other consuls. The Jews of Morocco are in many most important matters the real masters of this country, although to all outward appearances, the slaves; and as the genius of the present Emperor, Abd-Errahman, is commerce and wealth, the Jews must be his especial favorites.

It is astonishing how regularly the Jews keep their Sabbath, and often to their great disadvantage. The other day a circumstance took place which illustrates this devotion of the Morocco Jews in a striking manner. The wind had been blowing from the east a long time, so that the Jews could not go to Gibraltar with provisions for that garrison; at length the wind changed—but it was their Sabbath. The next day they went to the minister of the Custom-house to get their bill of health, &c.; the man demanded, "Why did you not come yesterday?" The Jews re-

plied, "It was our Sabbath." "Oh, very well," said the man, "to-day is my feast. The Christians have their feasts, and are not we Mussulmen to have our feasts?" The Jewish traffickers, indeed, have been detained for days, during the time of the great Moorish feast, "Elaid Kabir," because they did not avail themselves of the day on which their Sabbath fell.

On the Jewish Sabbath both Mohammedans and Christians are obliged to cease from labor, for the accommodation of the Jews. But the Jews must purchase this privilege of the Sultan for a considerable annual amount. All the European society of Mogadore is Jewish—composed chiefly of London and Gibraltar Jews. The other evening there was a ball, at which all the Consuls and Christians were present, but the élite of the company, as well as the majority, were Jews and Jewesses. The Imperial merchants, those merchants who do business here under the immediate auspices of the Government, and whom the Emperor gives credit, are, with the exception of three Protestant Englishmen, all Jews. As to the enjoyments of the Jews in this country, you can form no conception. During the month I have been here, Jewish society, both native and European, has been a succession of feasts; what with weddings, and circumcisions, and other minor feasts, there is no end to luxurious living amongst these Mogadore Jews, and it is surprising to observe how the native Jew is advancing in the luxuries (what some would call the civilization) of European society, a hundred times more rapidly than the Moors.

With all this gaiety and splendor, these people suffer nevertheless many and great humiliations, as I have already mentioned. Even the British Jews, both from London and Gibraltar, find great difficulty in riding a horse or a mule through the streets of Mogadore, the Moors making all native Jews dismount before they enter the gates of the city. It is singular, however, that because European

Jews dress like Christians, the Moors call them Christians, "Ensara." An English Jewess who had married a Jew of this country, was one day insulted in the street, by a Moorish boy; she resented it by striking the boy. The Moors flocked around her, and demanded how she dare to flog a true believer; she replied she would strike them also if they touched her. The Moors complained to her husband, who defended himself by saying, "My wife, you see, is an Englishwoman!"

A great many Jews emigrate from this country to Portugal, whence they proceed to the Brazils and the colonial possessions of the Portuguese. They never return to Barbary, unless for a few weeks to visit their relatives.

I am sure a good number of Hebrew Bibles might be sold here, as well as Spanish.

Since Algiers has been a French colony, the Jews live dispersed all over the city; their old quarters still remaining, however, where there are still many families residing. The number of Jewish inhabitants in the city of Algiers is estimated at from 8,000 to 10,000. There are very few European Jews. The native, or Algerine Jews, despise these as persons having no religion, and in general are a fanatic race, like all Barbary Jews. There are some learned men amongst them, and the Chief Rabbi is a man of considerable consequence. He receives a salary from Government of some 4,000 francs per annum. The Government, indeed, pays the ministry of all religions in the country, and also build and repair all places of worship. There is now a synagogue being built for the Jews, and a Protestant church for the Protestants. In the whole of Algeria the Protestants amount to 2,000 souls. They have three ministers, one of whom is resident in this city, Monsieur Sauter.

The temporal circumstances of the Jews are as good as their neighbors; there are also some rich houses of commerce; most of the export trade is conducted by the Jews.

Black is the color which the Jews of Barbary have been made to wear by their Mohammedan rulers. And now, although there is perfect liberty here for the Jews to dress as they please, the greater part of them still prefer their old custom of wearing black. Fourteen years—the time the French have been here—have not caused the Jews to change their old customs and prejudices. A good number, nevertheless, chiefly young people, have put on European clothing.

There seems to be no impediment whatever in the way of missionary labor amongst the Jews of this city. Bibles and all sorts of religious books are admitted into the country, paying a certain per centage.

When at Gibraltar I found that the Jews there have still lively impressions of the labors of Dr. Wolff. When they were shown the Hebrew Testament, they immediately said, "Mr. Wolff distributed the same here." The system which I have adopted is to lend them the Testaments to read, in order to be sure that they should not destroy them.

The Free Church of Scotland.

LETTER FROM REV. ROBT. SMITH.

PESTH, Oct. 8, 1844.

My Dear Sir,—Since we last wrote you, much has occurred among us that is interesting, and not a little that is important. The Lord has been pleased, as we trust, to bless our labors to the recovery of a few more of the strayed sheep of Israel. We have been much encouraged and refreshed by the visit of some whom the Lord has specially raised up, in these latter days, to seek the peace of Jerusalem. The bare mention of the names of the Rev. Ridley Herschell, Sir Culling Smith, Dr. Keith, together with our dear friend and occasional fellow-laborer, Dr. Duncan, shows how highly we have, in this respect, been favored.

Since we last wrote, other five of the seed of Israel, all of middle age,

have been received into the bosom of the Christian Church. Some of these cases have been remarkably interesting. Two especially had come to Jesus after a long and painful struggle. Since the time of their baptism they have passed through much trial. Both sickness and poverty have pressed heavily upon them. But the Lord Jesus is with them in the furnace; for we hear the voice of thanksgiving from the midst of it. Another seemed to awaken into spiritual life gently, as out of a tranquil slumber; or, as the rosebud expands in a dewy morning, and opens its bosom to the rising sun. His experience was all of love and grace. Conscientious of life and full of joy, he astonished his former companions, by telling them they were miserable and unblessed, and entreating them to come to Jesus, and be happy, as he was. We were extremely sorry that circumstances compelled him, soon after his baptism, to leave Pesth. He was lively, but still needed to be taught many things, and to be more thoroughly grounded in the faith. Yet He, who removed him from us, continued to care for him. The eye of the chief Shepherd follows the footsteps of his wandering flock more tenderly than ours ever can. A letter, received from him the other day, shows him to be still safe under his keeping. Of the fourth there is nothing particular to record. It was with trembling that we gave our consent to her treading the path in which her husband and young children had gone before. She is one of whom we must still stand in doubt, till we see more clearly the marks of Jesus upon her temper and walk. The last case is one of surpassing interest. She had been almost bedrid for several years of a nervous complaint, which had produced such a degree of deafness, that but little could be communicated by oral instruction. When the Lord openeth the ear, he maketh even the deaf to hear. She commenced by an almost unremitting study of the Scriptures. The Spirit shone on the sacred page and illuminated her benighted heart.

One truth unfolded itself before her view after another, till, as we trust, she saw Jesus himself, and rejoiced in his love. Her thirst for the Word still remains. Being unable to work, she makes it her study all the day. Her roots are in the waters, and I need not add, her leaf remains fresh and green. Among our inquirers, some are to be found in a promising state. One, we have already dealt with, with a view to baptism. Though satisfied, however, of the sincerity of his profession, so far as it goes, and seeing many things in him to encourage hope, we could not yet recommend him to that holy ordinance. Another has been brought from the extreme verge of infidelity—a wandering star without a sun. We have no reason to believe that he has yet taken his place in our system, or begun to revolve round our glorious Sun. We do think, however, that he has been in some measure drawn by his attractive power, and penetrated by his rays. A third, a Jew from Poland, who has left his situation as teacher in a Jewish school, and travelled several hundred miles to hear the truth, is sober, diligent, and reflecting. Any distinct marks of divine teaching we have not hitherto seen. Another Jew, a brother of one of our proselytes, was a bitter opposer of the truth, and spoke many things, in his ignorance, against the faith of Jesus. One day, as he was engaged at his work, the thought darted into his mind, “What if I am speaking evil of Messiah, and fighting against God?” Almost as suddenly did a change pass over the whole outward conduct of the man. He began to build up that which he formerly sought to destroy, and to raise up what he had endeavored to pull down. He now testifies to his companions, out of the Scriptures, that Jesus is the very Christ. Let those that love the salvation of Israel, pray for this interesting Jew, that he may be led to the Rock, and made to drink of the living water. His father also, once an opposer, now a serious inquirer, should be remembered. How the seed of the Word is being silently

scattered abroad in various parts, may be seen from the following incidents, which occurred to one of our converts, on his way through Pennsylvania to Moldavia. As he was approaching Cronstadt, the waggon on which he was sitting broke down. He was thrown to the ground with great violence. His ankle was so severely injured that he at first feared he would be a cripple for life. He was carried to a cottage in the neighborhood, where he was tended with the utmost assiduity for three weeks. During this time, he got acquainted with many of his brethren according to the flesh. Having a good supply of tracts, he parted with them freely. Still the demand was far greater than the supply. He could, as he himself mentions, not only have distributed, but even sold for money, as many more. One having got hold of his New Testament, would not part with it again. Two young men, especially, listened to the truth with great avidity. They resolved to accompany him to Jassy, that they might receive instruction; nor would they let him rest, till he had consented to take them, after the completion of his recovery. You will be rejoiced to hear that a truly good man has

been appointed as chaplain to the archduchess, and minister to the little congregation in Buda. We expect him to arrive in about a week hence. Our dear brother, Mr. Schwartz, has been conducting the service in his room for the last four weeks, and will continue to do so till his arrival. We trust that this new appointment will be of much service to the mission. It will give us far easier access to the nominally Christian population than we have had heretofore. Mr. B., the clergyman, longs much to be near us. His longing cannot be more heartfelt than our own.—I had intended to give you some account of the visits of the dear brethren mentioned in the beginning of my letter, but find I must have done. I may just say, that they were not only instrumental in greatly refreshing and invigorating our little company, but found each, in a department peculiar to himself, opportunities of acting upon the world without. We could, after their departure, distinctly trace the marks of their footsteps in the paths which they had severally trod. May the Lord send many such to encourage us, when weary and heavy burdened by the way.—Yours, &c.

Miscellaneous Intelligence.

THE Jews of Charleston, S. C., have taken great offense at Gov. Hammond's recent invitation to his fellow-citizens to observe a day of Thanksgiving *in the name of the Divine Redeemer*. They unhappily regarded this as an insult to them, and refused to open their synagogues. The Governor's letter, in reply to their remonstrances and resolutions, is able, and quite successful, we think, in justifying the terms of his Proclamation.

THE Baptist ministers in New York and vicinity have just organi-

zed "The American Baptist Association for Evangelizing the Jews." We suppose that, in the present state of the Church of God, these separating denominational movements are unavoidable. We deplore the necessity; but shall rejoice if in any way, or by any instrumentality whatever, "Christ is preached" more extensively, more zealously, more successfully, to "his own" people.

In consequence of the violent party excitement, awakened by the contest for the office of Chief Rabbi of England, the election had been

postponed to the 1st of December.— We have read with pleasure the Prospectus of a new London periodical, to be conducted by Jews, and entitled, “*The Jewish Chronicle and Working Man’s Friend*.” So far as we can judge, it bids fair to be managed with superior freedom and energy.— “*The Star of Jacob*,” a Monthly Magazine, edited by the Rev. Moses Margoliouth, Liverpool, is also announced. The Editor is a Jewish Convert, whom we hope ere long to introduce more particularly to our readers. He lately published “*The Fundamental Principles of Modern Judaism Investigated*,” and is now engaged on a translation of the Talmud, with Jarchi’s commentary. When a sufficient number of subscribers is secured, the work will appear in a series of volumes, *price* two guineas each volume.— The venerable Rabbi Trier, who has long presided over the Jewish congregation at Frankfort, lately issued a circular letter to a great number of the more celebrated rabbies of Germany, and elsewhere, soliciting their advice as to the best mode of dealing with the members of the Reform Association, whose creed rejects the hope of a Messiah, and the obligation of circumcision and the Sabbath. Numerous replies have been received, and printed for private circulation. The ground taken is, that the new sect must be disowned, and all connection with them, especially by marriage, prohibited to true Israelites.

In the Jews’ Cemetery, at Prague, a tomb is pointed out, erected in the last century, to the memory of a wealthy and benevolent Israelite. Meissel — for that was the name he bore — had no inheritance

from his father; he lived in the same modest and parsimonious manner as the majority of his nation, and continued till death to be a *dealer in old iron*. But — he built the Jewish Council-house at Prague, erected four synagogues, paved six streets, and fed every week sixty poor people! Truly did Meissel’s old iron yield greater advantage to others, and doubtless greater satisfaction to himself, than all the silver and gold, houses and lands, of many a wealthy possessor, who calls himself a Christian.

Donations & Subscriptions.

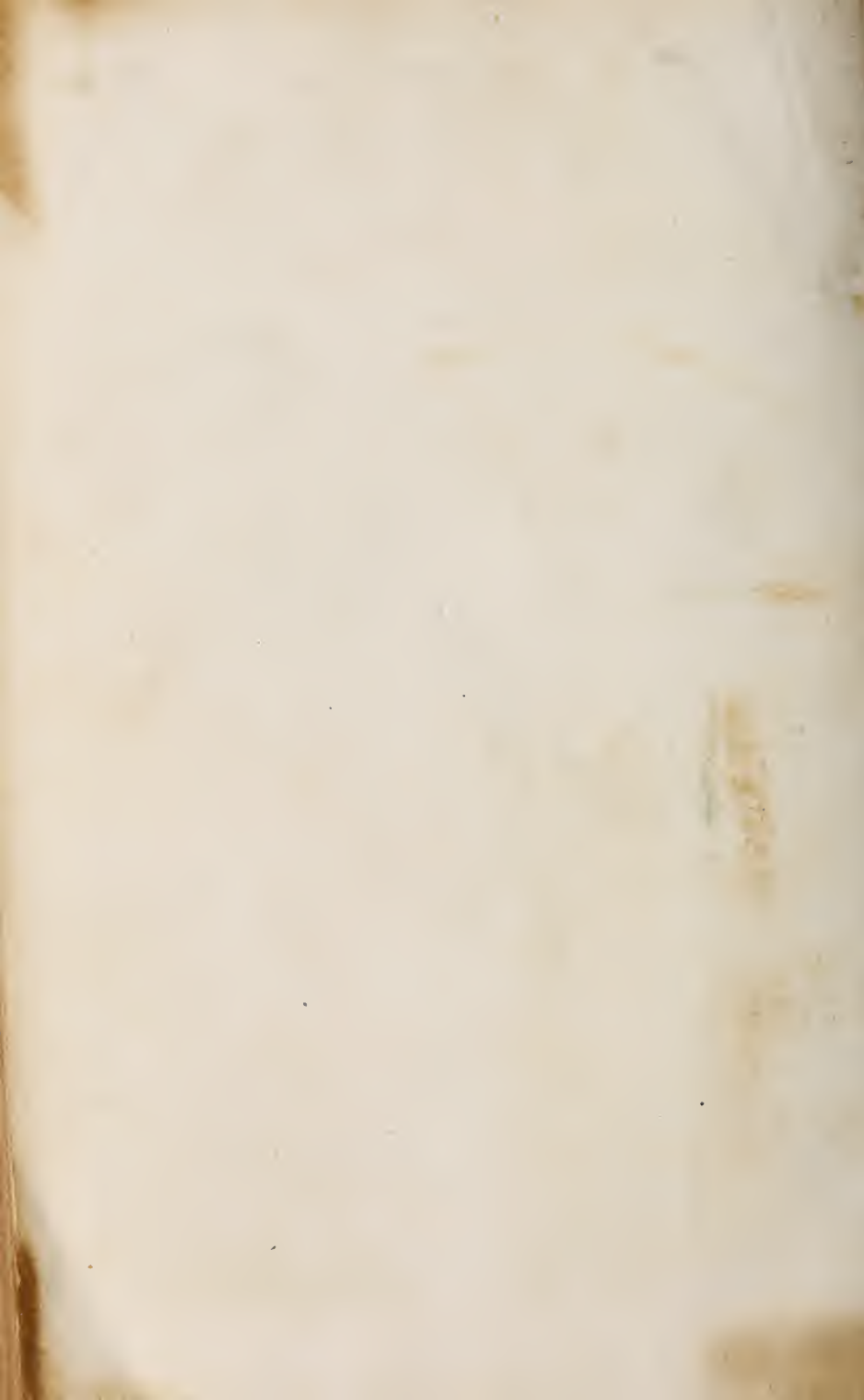
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TO OUR AGENTS.

WE take the opportunity of the beginning of another year, to request our Agents to make up their accounts without delay, and remit as speedily as possible. The additional expense incurred in the publication of the Chronicle can only be met by promptitude on the part of its friends.

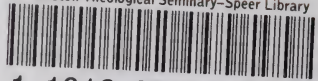
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